THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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THE ASSEMBLY SERMON

"A GLORIOUS FAITH"

The Annual Sermon of the Unitarian and Free Christian Churches was preached at the Anniversary Service, at Essex Church, Kensington, London, on Tuesday April 21, by Dr. A. L. Agnew, minister of All Souls, Belfast. He took as his text 1.Cor.16-13, "Watch ye. Stand Fast in the Faith. Quit ye like men. Be Strong." The service was conducted by the Rev. E. D. Davies, of Unity Church, Sheffield.

Dr. Agnew spoke, in part, as follows :—

I need not recall to you the circumstances in which that text was given. It was addressed to the early Church, surrounded by organized, long-established religions, by apathy, by paganism, a little Church, unorganized, inclined to be unstable in the Faith, yet believing that it and it alone stood for all that mattered to men, the Kingdom on Earth and the Kingdom in Heaven. And is it not applicable to ourselves? Are we not, despite our centuries of history, a Church for ever young, feeling that anything that is behind us is but a preparation for the task that lies ahead? I know that in my own church, if I may mention it, we still feel after thirty years that we are only as it were getting ready to begin. But because we are young, feeling a little uncertain of ourselves (we too surrounded by greater Denominations, by paganism and apathy and a little uncertain of our Faith); the condition of the early Church is not too dissimilar to our own. And to us also there comes that ringing warning and advice, "Watch ye." We must watch all things about us; the different Churches still claiming the allegiance of the majority of those who take any interest in religion at all; the multitudes of the apathetic and the multitudes of the pagan, yea even the multitudes of the hostile: and last of all ourselves.

Unitarians and Orthodoxy

To-night I am going to suggest to you that in one direction we are watching too intently. And because we have occupied ourselves and used our energy in that direction we have not been able to direct our gaze to where there are greater opportunities and where we might advance more easily.

I refer to our watchfulness of other Denominations or of what for convenience of speaking we may call "orthodoxy." We have watched orthodoxy becoming liberal. Our feelings have been mingled with rejoicing that things are moving our way, coupled with sorrow that those who are moving that way do not acknowledge how we have gone before or proclaim themselves to be Unitarians. Then we have watched with sorrow orthodoxy becoming reactionary and spoken sadly of Barthianism and the decay of the liberalism that was. And I submit that we are wasting our time.

Now I hope that you will not misunderstand me in this. I believe in an educated Ministry and people. I believe that we should study theology more than we do. I believe that there is much more in what we may call orthodox theology than some Unitarians will admit, yea even in the Doctrine of the Trinity. I sometimes think that we Unitarians who believe in a progressive revelation are rather illogical when we cry "back to Mark's Gospel." I submit that we waste our time when we worry too much or concern ourselves too much over such matters. A reactionary orthodoxy is as likely to drive people into our churches as out of them. And Liberalism in orthodoxy is as likely to empty our churches as not. Orthodoxy is on the defensive whether it seeks to save itself by becoming liberal or by becoming reactionary. We as Unitarians and Free Christians have no need to fear it. It is not our duty to mend it or advise it. And we divert our energies if we attend to it too much.

The Unchurched Millions

If ninety per cent of the people of England are outside the Churches altogether, or even fifty per cent of them, why should we worry about the ten per cent that is in them and the fraction of that which might come our way or might make our people theirs. There are millions of people in England who have no Church connection whatever and these are not pagans. They are decent people, good people, even very intelligent people who have never heard of us, who are Unitarians without knowing it. And beside these there are the pagans and the materialists who have souls to be saved. And there amongst those multitudes where orthodoxy has failed lies our opportunity. We ourselves have given many reasons why orthodoxy has not succeeded. We have proclaimed that men are tired of outworn creeds. But we who profess no outworn creed can hardly claim to have succeeded. And more than one of us must have wondered why in this land where the religion of millions has been described as an unformulated Unitarianism, and where we are told that the modern demand is for a simple Christianity preached as a way of life, why some at least of these millions have not come to us who profess that very thing.

My friends I would be a presumptuous man if I were to stand up here and tell you how to get the unchurched millions of this land to crowd into Unitarian churches. If I knew how I would not be here; I would have too many people to look after. But I will tell you what I have thought sometimes.

I have sometimes thought that we have placed too much faith in reason or intelligence and we have done it despite all our knowledge of psychology and in the face of glaring facts. There are places where there are flourishing Unitarian chapels and places where there are none. There are churches full and churches empty and no one is going to convince me that the number of Unitarians anywhere is in direct ratio to the intelligence of the people. If so there is more intelligence in Belfast than in London and more intelligence in Liverpool than in Glasgow, and the people of Oxford and Cambridge must be less in-

telligent than is generally supposed for Unitarian churches there are no more flourishing than in Lancashire. The idea, and it was held by good men a generation or so ago, that education and reason would turn people into Unitarians dies very hard. But let us remember that even if it were likely to do so the Gospel was not intended only for intellectuals. The common people heard it gladly, the common people who could not understand a page of the *Hibbert Journal* and sometimes find passages in the *Inquirer* difficult enough, but who attend and work and pay. We need more of them.

Something to be Enthusiastic About

Sometimes too I think we are given to using a language not understood of the people not because it is an ancient tongue but because there is too much of the ancient tongues in it and our discourses are difficult for the common man to follow. Again we are prone to wander in strange seas of thought alone. Anon we go off into some vast China of the good in all religions which I doubt not exists but which interests the common man very little. That he should know that it does exist is perhaps good and may interest him occasionally but it is too wide to inspire that enthusiasm which your preacher of a year ago so earnestly pleaded for.

For of this one thing I am convinced that in these islands we shall make no progress except within the bounds of the Christian Faith. In it we have our roots. To it we belong whether orthodoxy recognizes us or the B.B.C. or anyone else. We are the inheritors of one of the oldest traditions in Christendom and only we ourselves can outlaw ourselves therefrom and we will do so at our peril. Outside it we become what? A handful of people here and there with no common faith except the willingness to listen to what some individual thinks about the Universe. If you want enthusiasm, without which any cause is dead, you must have something to be enthusiastic about and something more than empty freedom. And I believe we have it.

Forty years ago I sat in the study of one of our best beloved and most able ministers who inherited and held one of our finest congregations. My anxiety in those days was how would I ever find two sermons every Sunday down the years that were to be. Well, he said, you know, I do not make all my own sermons. I get some splendid ones from Essex Hall. But he hastened to tell me that they were not the latest. They had to be at least fifty years old. He found them exactly right for his people.

So you see that that good man found something in those sermons of now ninety years ago, something that began to be lacking thereafter. And I have never forgotten that evening.

I know that we are a backward people in Ireland. But I wonder if the gulf between our people and your people is as great as you imagine. I have not discovered that your man in the street is any more advanced in theology than our Irish counterparts. And I believe that the older type of Unitarian sermon would be found by him to be quite sufficiently advanced. Advanced enough to make him feel that he was advancing as he absorbed it. But not so far advanced as to make him feel that he was out of his depth entirely and out of all contact with what he dimly conceived Christianity to be.

And what was the major content of those older sermons. The Fatherhood of God, the Brotherhood of man, the leadership of Jesus Christ and the progress of the human soul onward and upward for ever.

"All Kneeling"

It was called the Simple Faith and it is a glorious Faith. It covers all the gospel of human brotherhood. It allows every form of Christology; it can be, as it was, the inspiration of every form of social service. It meets the human longing for immortality and it implies the most vital message needed by humanity to-day. The sacredness of every individual human soul. And not the least glorious part of it is the part which has been sometimes ridiculed of late, the belief in human progress. It has never implied and it does not imply that progress comes inevitably by the will of God, yea even in spite of us. It is not a statement of fact but a statement of faith. We believe that progress ought to be and that we must fight for it and work for it.

And in these things the common people believe in their hearts. For such a Faith the common people are hungry in their hearts and where they find it preached in attractive churches where they are welcome, where the coldness and the restraint and the relics of Churchianity are stripped away, where they have not got to do something "all kneeling" they will come there, enough of them will come there.

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The Assembly Preacher

Dr. A. L. AGNEW

THE PRESIDENTIAL ADDRESS

ADMINISTRATION AND THEOLOGY

The Presidential Address at the Annual Business Meeting of the General Assembly of Unitarian and Free Christian Churches was delivered by the Rev. Herbert Crabtree of Ansdel at the Conway Hall, London on Wednesday morning, April 22.

He spoke, in part, as follows:—

A Presidential Address should, in my opinion, be an appraisal of a movement's condition at a particular point in time, surveying both the activities and the strength of the movement with objectivity and candour, with a view to determining the actualities of the present and the possibilities of the future. My task falls naturally into two parts: administrative and theological.

It is on the side of administration that our more serious disabilities lie. We have become a much poorer body than we were. Organized religion everywhere is overshadowed and burdened by the fact that the purchasing power of the pound in 1938 is now only eight shillings, and is much less than this in many commodities and services. With us, the impact of this new situation has been cushioned so far by the outstanding success of the £100,000 Appeal Fund.

We know very well that many of our past and most generous supporters are no longer with us, and those who remain, though still deeply devoted to our cause, are not now in a position to give so generously as they formerly did. Unless our income from the rank and file of our churches increases in at least

Continued in following column

The Assembly Sermon—*continued*

A Simple Faith

There are two traditions in the Christian Church. There are perhaps two types of human spirit. Rome appeals most to one and Churches akin to Rome; and Rome or something like it will stand for ever. Communism itself is only its present manifestation. But the other is the tradition of Freedom of the human spirit. It appeals to the brave and to the young in heart of all ages. But it has its dangers. An empty freedom to be nothing, to do nothing, a freedom which offers no goal and has no inspiration, it is a useless ineffective thing.

Freedom to think what you will. Freedom to do what you will. The aimless multitudes have it and if you offer them only that you offer them nothing they have not got already. They do not need us to offer them freedom from creeds and outworn theologies. They have freed themselves already. In their freedom they become weary. In our own time we have seen men rejoice to be bound again. Freedom must offer men something to do still in their freedom, or freedom itself may perish from the earth and men cease to be men. And we have something to offer, a simple Faith in God, a great Leader in Christ and a great ideal in human brotherhood and a great hope for this world and for any world to come. If we stand fast in that Faith, quit ourselves like men it too shall stand for ever and we shall be strong.

The Presidential Address—*continued*

proportionate ratio to the increasing cost of maintaining our churches, it is a foregone conclusion that the lapse of another twenty-five years will find us a sadly diminished body. It is not unusual for a congregation to find itself suddenly faced with a necessary expenditure which once could be covered by a few hundred pounds, but which now runs into thousands. The problem need not be laboured; everyone is aware of it. But it must not be glossed over.

Ministerial Stipends

Then there is the problem of ministerial stipends which I should be failing in my duty not to comment upon. No minister expects to make a fortune in his vocation; he is content if he can maintain a reasonable standard of livelihood for himself and his family. To assist local congregations in their efforts to realize this, our central funds have been drawn upon to a point beyond which a policy of sound finance could not justify our going. Many congregations have done splendidly in augmenting their ministers' stipends. But not all, I fear, realize their responsibility in this matter as fully as one could wish, or expect. In addition to increasing grants-in-aid, this Assembly has given its considered approval to the grouping of churches under one or more ministers and in some instances such action has been taken with success. In others it has been resisted, even though local circumstances suggest that it might be eminently satisfactory. We all know that the ideal practice is for every congregation to be ministered to by one man, but in fact this is no longer practicable.

Other denominations have realized this, and the Church of England is pursuing the policy of merging parishes wherever that may suitably be done in order that, among other considerations, the incumbent may be assured of a reasonable livelihood. It is essential for us to follow the comparable course of grouping if our ministerial strength is to be honourably maintained and wisely utilized. We might, of course, lower the standard of training and intellectual equipment required of our ministers, and I do not doubt that some sort of ministry could be maintained for a time by stipends on a semi-starvation level. There is a Black Market for everything. But that course is bound eventually to be fatal to our prestige and our influence, and we should thoroughly deserve to pass into oblivion, "unwept, unhonoured and unsung."

A New Report

The Report of the Ministry Committee which will be submitted to you shortly, should be carefully pondered. Though brief, its significance is sombre. At the end of 1952 we had only 193 ministers and lay pastors on the active list to look after the needs of 330 churches. Thus about one third of our churches were without effective ministerial oversight, and there have been other losses in recent months. For the time being at least, the policy of grouping points the only way to the reasonably effective administration of our congregational life. Yet I have no hesitation in saying that if we could offer our ministers an assured livelihood reasonably commensurate with the standards of 1938, and with useful and fruitful spheres of service, we should soon be suffering from no ministerial shortages at all. Perhaps that second condition is an even more important factor than the first. There are two critical periods in a minister's life; the first is when he decides to make this sphere his life's work. He enters upon his course of training with a keen sense of idealism and in a mood of consecration which will carry him far on his way. There are at present young men preparing for our ministry who are as fine a type as have ever entered our ranks in the past. If at any time in the coming years they falter it will not be because of their own limitations; it will be because of circumstances which they alone have no power to control.

The second critical period comes when a man has reached middle life, when he has spent his strength in the active work of the ministry for twenty years or more. It is not to be wondered at if, after pondering on the smallness of the average congregations he has been called upon to serve and the disdainful indifference of the world to spiritual values, he begins to harbour the question as to whether he is making the best use of his life. He may never openly express the thought, not even perhaps to the one nearest to him, his wife. But that does not matter; she will probably have thought it first! In any case, the remainder of his life will be shadowed. We have amongst us some of the best laymen in the world, but they are too few for present and future necessities. Their number must somehow be increased if we are to go forward with something more than blind courage in our hearts — with confidence and assured hope.

Theology

On the theological aspect of our position I am not seriously disturbed. We have had our periods of misgiving in recent years as we have witnessed wave after wave of theological reaction sapping away at the foundations of our liberal position, but we have had no need to be unduly anxious. Neo-Catholicism, Barthianism and the like have been for the most part irrational spasmodic defence-reactions against the slow steady heave of critical and disinterested progress in the clarification of theological belief. Our way to truth may not be the only way, but it is certainly the one way by which alone the dungeons of Doubting Castle may be escaped. How often has it not

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The President

The Rev. HERBERT CRABTREE

been confidently asserted that the liberal view of the person of Christ at the turn of the last century is nowadays completely discredited and dead? But how seldom is it confessed that the orthodoxy of the same period is equally dead. I believe it is even more dead (if there are degrees in death!), for the liberal view continues to betray a remarkable power of resurrection. It would be quite impossible to-day for any competent scholar to write anything comparable to Dean F. W. Farrar's *Life of Christ*, which within a year of its publication in 1874 had run into twelve editions, and is even now widely read in evangelical circles.

Liberal Thinkers

The plain evidence of history is that every vivid, creative and constructive thinker in the sphere of religion has been a liberal *in relation to the prevailing culture of his time*. In this sense, the Hebrew prophets were liberal thinkers; so was Jesus himself (that is why they crucified him); so was Paul (that is why he "withstood Peter to the face"). We have it on the authority of Dr. Mellone that even Athanasius in his day was a 'Modernist'. Then followed a thousand years of ecclesiastical despotism, but with the collapse of dogmatic tyranny the great age of the Renaissance and the Reformation was born, and the voice of the liberal has never since been silenced. Let us make no apology for our liberal principles. They are still the strongest, deepest and most potent factors in all living streams of thought. All else means first sterility, then suppression, then death. Only the dogmatists, the fanatical and the obsessed fear it and strive to silence it by violence, implicit or avowed.

Our Cause Also Is Social

Nor is our cause merely theological; it is also social, for it is dogma in its various forms that is suffocating and choking civilization to-day. Professor G. M. Trevelyan in his *English Social History* writes: "Disinterested intellectual curiosity is the life-blood of real civilization." That notable affirmation confirms us in our resistance to every enslaving ideology of our time, and of all time. Men seize upon an idea in which there may be some good, some truth; then they petrify it into a dogma; then become fanatical in its defence. Every device of propaganda and vilification is brought to bear against any venture of disinterested and objective criticism, and many are the martyrs for freedom. Yet it is the verdict of history, proved again and again, that the triumphs of tyranny and reaction never endure.

What the future has in store for us I do not know, for no one can foresee what the madness of men may yet do. Yet, despite our hazards, we may be of good cheer. Let there be no desertions from our ranks, no more "lost leaders." But should there be we will fling at them the defiance of Henry IV: "Go hang yourself, brave Crillon; we fought at Arques and you were not there!"

A MEETING OF PROTEST

A Public Meeting on "Broadcasting and Religion," protesting against the present limited range of religious broadcasting by the B.B.C. is to be held at the Caxton Hall, London, on Tuesday, April 28th, at 7 o'clock. Among other eminent speakers there will be Mr. M. Phillips Price, M.P., and the Rev. R. W. Sorensen, M.P.

CORONATION SERVICE FOR "OUR" CHURCHES

A special service has been drawn up for use in Unitarian and Free Christian churches for the coronation. It consists of four well-known hymns, a chant, a litany and prayers, printed in full. It is so arranged that all the congregations may use it, since the omission of the Litany and Chant will not affect the whole.

It is felt that all congregations will wish to use this service and it is being offered at 2s. per dozen copies, or more (orders for 50 copies for 5s. 6d., and of 100 copies, or more, at 10s. 6d. per 100, post free). From The Lindsey Press, 14 Gordon Square, London, W.C.1.

New Secretary for the Ministerial Fellowship

The Rev. Elsie W. Hill has been appointed Secretary, for the time being, of the Ministerial Fellowship.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Further letters and delayed news items are held over until next week. Correspondents are reminded of the notice which appears every week in this journal, "All letters and manuscripts for the Editor must reach the Office not later than Monday morning."

Stalin

SIR,—It is sad to see your paper sink to the level of some of our yellowest journalism in dealing with the death of Joseph Stalin, and one libel, in particular, I should like to correct. This is when you associate the name of Stalin with those of Hitler and Mussolini as one who "whilst serving the mass . . . despised it."

Neither Hitler nor Mussolini, nor Truman, Eisenhower, Churchill, nor Attlee, has ever publicly expressed such respect for the ordinary masses of human beings as Stalin has done. May I quote one example?—

"Our experience alone, the experience of leaders, is insufficient to give correct leadership . . . consequently it is necessary that one's experience, the experience of leaders, be supplemented by the experience of the masses, by the experience of the rank-and-file party members, by the experience of the working class, by the experience of the people . . .

"We leaders see things, events and people, from only one side, I would say from above; our field of vision is consequently more or less limited. The masses, on the contrary, see things, events and people, from another side, I would say from below; their field of vision consequently is also to a certain degree limited. To receive a correct solution to the question these two experiences must be united. Only in such a case will the leadership be correct.

"This is what it means—not only to teach the masses, but also to learn from them." (March 3, 1937.)—Yours,

British Soviet Friendship Society. — *Pat Sloan, General Secretary.*

Christian Communist

SIR,—In his article printed in the March 7 issue of the *Inquirer* the Rev. R. Raible reported me—if indeed I am the minister referred to—as having said, at the I.A.R.F. Conference at Oxford last August, that I had "been a member of the Communist Party for 25 years." I did state that I had been a "Christian Communist" for the past 25 to 30 years. I continue, proudly—and I trust, humbly—in that tradition. I could not have made the statement reported by Mr. Raible for the simple reason that it does not correspond to fact. I joined the Society of Socialist Christians as a student at Glasgow University nearly 30 years ago, and have been a member of the Society of Socialist Clergymen and Ministers since its inception during the second World War. The latter is the only Movement having an avowed political function of which I am a member. The "Master Light" of all my seeing, thinking, living, and action is that insight no where better expressed than by Father Stewart Headlam: "Every Holy Communicant should be a Holy Communist."—Yours,

Glasgow. — *Alex Reid.*

Albert Schweitzer

SIR,—Mr. Ratter has shown us as pretty a piece of legerdemain that I remember seeing in your pages. I wrote a month ago of the ancient messianic hope that it came eventually to "proven false prophecy." Mr. Ratter twists and doctors this so that I am made to say that Dr. Albert Schweitzer's work amounts to "proven false scholarship"!

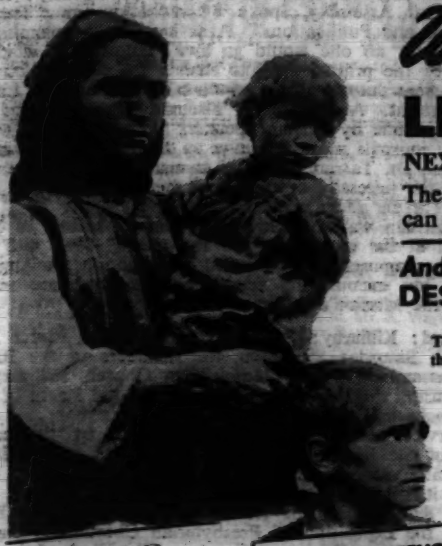
Having concocted this stupid remark, and credited me with it, Mr. Ratter runs off on a strong line of heavy sarcasm at my expense. I am troubled in my sureties as to what I have ever done to Mr. Ratter to have drawn upon myself this lethal version of brotherly love.—Yours,

Edinburgh. — *Wallace Taverner.*

Interregnum

SIR,—In reply to Commentator, may I point out that my letter was not an objection to any one word ('Interregnum' was used as a headline) but the use of scholarly words in excess of the ordinary person's ability to understand as used by many of our speakers and writers. What is appropriate for *Hibbert Journal* or *Faith and Freedom*, can hardly be so for those who have only a meagre education. An ordinary man's diet for the mind, must be according to his digestive ability.

Education authorities do not now use the word "Standards" for position of pupils in school, but the term "Forms." One



Will you -

LISTEN - B.B.C. APPEAL?

NEXT SUNDAY, April 26th, 8.25 p.m. All Home Services.

The Vice-Chancellor of Oxford University will tell you what you can do to help uprooted refugees. Thousands in dire plight.

***And Then* HELP RELIEVE THE SUFFERING OF A DESPERATELY NEEDY REFUGEE FAMILY**

Tossed by the storms of war and intolerance, thousands of families are forced to eke out an existence in squalid refugee camps and primitive shelters in Europe, the Middle East and Korea. Now thousands more pour into Berlin. Will *you* please send a gift to help one family?

BERLIN

"Refugees arrive in an avalanche." 2,500 *a day* have been pouring into W. Berlin recently. "A ragged, weary queue now winds through 74 camps," reports the *News Chronicle*.

9 MILLION REFUGEES IN EUROPE ALONE

More than the population of Greater London remain in refugee camps; children, old people, and concentration camp survivors are the chief sufferers.

The MIDDLE EAST

850,000 uprooted Arabs are still condemned to live under appalling conditions as a result of partition and conflict.

GIVE 10/-

TO SEND FOOD OR CLOTHING TO ONE UPROOTED FAMILY

Money is needed for the early despatch of food and medicines to those in great need, and for the inevitable expense of packing and shipping donated clothing. (10/- sends enough for one family; £10 will send 700 garments.) Please help—now. *Remittances to:* Sir Maurice Bowra 17 Broad Street, Oxford.

DISCARDED CLOTHES URGENTLY WANTED

We continue to send men's, women's, children's and babies' warm clothing, which is urgently needed, and if you have any garments to spare we should welcome them at Oxford/Inquirer, c/o Davies, Turner & Co., 50a Bourne Street, London, S.W.1.

OXFORD COMMITTEE FOR FAMINE RELIEF

(Regd. War Charities Act, 1940) SUPPORTERS INCLUDE

Dr. Gilbert Murray, O.M., The Rev. H. J. Mclachlan, Dr. Maude Royden, The Rev. Sidney Spencer, Sir Alan W. Pim (Hon. Treas.)

could quote, did space permit, from recent sermons and articles, scholarly sentences and words which remind me of a recently republished book where a Professor after making a statement says: 'And neither you or I or anyone else knows what that means.'

I agree with your lady correspondent that 'we must educate the public,' but this is a progressive development and slow. Personally, I am full of pride that we have in proportion to our numbers such an array of very great scholars in our Movement. —Yours,

Lincoln. *John Forman.*

Appreciation

SIR,—I should like to say how much I appreciate the contributions by Muriel Hilton "It Occurred To Me."

The tranquil mind and the power of silence appealed to me, as I get older I realize the importance of these things for the enjoyment of life.—Yours,

Edinburgh. *Richard G. Whittington.*

NEWS REVIEW

Next Week

Further reports of the meetings of the General Assembly of Unitarian and Free Christian Churches will appear in a special number of the *Inquirer* next week. It will be a twelve page issue.

Curzon Cinema

The management of the Curzon Cinema are to be congratulated on showing such a brave film as *Diary of a Country Priest*. It is based on the well known book by Georges Bernanos. It is the story of a young Catholic priest, dying of a terrible disease, who knows he is dying, and in the midst of his physical agony, with added spiritual agony, does his priestly duty in a small country parish which more or less rejects him.

There is one scene in the film which touches in an extraordinary manner real religious experience, and that probably is more than recompense enough to a mind likely to be critical.

In the same programme there is a wonderful film of wild life on a Hungarian Natural Reservation. It is called *A Kingdom on the Waters*.

E.G.I.

Coronation Literature

The form of service to be made at the Coronation is now published. The Cambridge University Press issues a printed text with historical and explanatory notes by Prof. E. C. Ratcliffe; the price is 8s. 6d.

Novellos have published the text of the service with the accompanying music. The Popular Edition is a photographic facsimile of the edition to be used in Westminster Abbey. Cloth boards, 8s. 6d., paper covers 5s. A large Imperial octavo edition is printed, paper covers, 12s. 6d.

Refugee Appeal Broadcast

The recent avalanche of refugees pouring into Berlin has focused attention on the plight of uprooted refugees throughout the world, of whom there are now 25 million. The Oxford Committee for Famine Relief report that over 9 million remain in Europe alone, and there is still great need for help, especially among children and the aged. A relief worker writes of one visit: "... five children and a widowed mother living in a sheep pen; two children almost without clothing, sleeping on two raised planks—the only covering a piece of ragged blanket."

Readers who wish to help are asked to listen to the B.B.C. Home Service, "Week's Good Cause," on Sunday, April 26, at 8.25 p.m.

NEWS FROM THE WEST

From our Western Correspondent

At the last meeting of the Western Union Committee, special mention was made of the long service of the Rev. J. W. Lee, as President of the Western Union, as Sunday School secretary, and as a member of the Committee; and he was requested to regard himself as an honorary life-member of the Committee.

The Bath Unitarians are holding an experimental series of

monthly Sunday morning meetings of an informal character, under the title "Open Fellowship." Services on the Thursday before Good Friday were held at Lewin's Mead and at Bridport. Among the many events at Lewin's Mead this month is a meeting of parents to discuss the Sunday School. Cheltenham has raised £260 towards the £500 needed for repairs. After a recent Evening Service at Cheltenham, the Falcon Players gave a beautiful performance of "Everyman." Weekly sewing classes have been started at Cirencester, preparing for a Sale of Work. The Good Friday Service at Crediton, conducted for many years by the late Donald Fraser, was taken this year by the Western District Minister; parties from Exeter and Cullompton attended.

The Annual Congregational Meeting at Crewkerne recorded an increase in attendances, and a presentation was made to Mrs. M. R. Dickin in appreciation of her work as Lay Pastor. The Unitarian Church at Yeovil also reports increased attendances. Five young people conducted the service at Crewkerne on G.A. Youth Sunday. At the Annual Congregational Meeting at Cullompton, special mention was made of the work of the chairman, Mr. J. Salway, who for over 30 years has raised money for the Chapel by work in the Chapel garden; over £70 was raised by this means last year. The Old Age Pensioners at Newton Abbot, who have been using the Unitarian Chapel as their headquarters, have now moved to a new centre. An electric gramophone has been presented to the Plymouth congregation, and is found very helpful when an expert organist is not available. The South Devon Unitarian Conference met in Plymouth early in April, with a fine list of topics for discussion.

May 3 will be a red-letter day for the Shepton Mallet congregation, when the Chapel will be reopened after extensive renovations. Friends from Trowbridge and other churches will attend, and the service will be conducted by the District Minister. The recent Youth Service at Sidmouth saw a congregation numbering 59. The Torquay Branch of the Women's League has raised £70 for church funds during the past year; Mrs. C. W. Townsend, visiting her old church at Torquay recently, gave an inspiring talk on "Within you is the power." The Trowbridge Branch of the Women's League held a "Neighbourhood Meeting"; visitors from Bristol, Bath and Shepton Mallet were present; Mrs. W. H. Cordell (President of the Western District League) was the speaker.

The Annual Assembly of the Western Union will be at Exeter on Saturday, May 16. The preacher of the annual sermon will be the Rev. C. G. Toone, of Moretonhampstead.

NORTH AND EAST LANCASHIRE

UNITARIAN MISSION

The 93rd Annual Meeting of the North and East Lancashire Unitarian Mission was held at Unity Church, Bolton, on Saturday, March 28. The proceedings opened with a service in the afternoon conducted by the Rev. A. J. Long, M.A., and the preacher was the Rev. J. Gordon Davies, Minister of Bank Street Chapel, Bolton. Mr. Davies took as his text the opening lines of Lowell's hymn, "Men whose boast it is that ye, come of fathers brave and free," and spoke of the use and responsibilities of freedom. We were living in an age of expanding freedom in a variety of directions but men were not free unless they were free in their minds. In the past the struggle for freedom was a religious matter but that issue no longer touched this generation. It was the task of Unitarians to unmask false ideas of freedom and uphold freedom as a divine principle in the spirit of man, moving in his mind and enabling him to make decisions for himself. We had to oppose all attempts to control and discipline men's minds according to pattern. True education respects the nature of the minds it influences. Orthodoxy in its many forms seeks obedience to set teaching. The forces of orthodoxy have not receded since our forefathers fought them. The complexity of modern society favours the domination of men's minds and men to-day were losing the power to criticize and be creative. Unitarians to-day face a task immeasurably greater than their forebears faced but found themselves far less spiritually and mentally equipped. Our task was to resist modern tendencies against the free mind. Our forefathers drew their strength from the depths of the spiritual life and so must we in the 20th century.

The annual business meeting immediately followed the service at the meeting held after tea. Dr. Dorothy Tarrant, President of the General Assembly, spoke by invitation, on "The Denominal Press and Publications." After her lucid explanation of our publications, no one would go away ignorant of what was being done by the printed word to further the cause of our free faith nor of their duty to support both our press and the Lindsey Press publications. An interesting discussion followed and suggestions were made by various speakers for making our weekly and monthly journals more attractive to the rank and file in our congregations. Dr. Tarrant promised to make a note of the same but stressed the necessity of increasing their circulation if other features were to be added to them.

The chairman was the Rev. A. J. Long, Minister of Unity Church, and at the conclusion the Rev. J. W. Maw and Rev. Albert Smith proposed and seconded a resolution thanking Dr. Tarrant for her encouraging speech and her presence on the occasion of the Mission's Annual Meeting.

N. Ireland: Killinchy: At 3 p.m. on Saturday, March 28, a bright March Saturday afternoon, the members of the Bangor Presbytery assembled in the Remonstrant Church, Killinchy, to ordain and install the Rev. J. W. Dyer, lately Joint Pastor of Platt Chapel, Manchester, and Sale, Cheshire.

The service at Killinchy was conducted by the acting-Moderator of the Bangor Presbytery, the Rev. C. M. Kelly, in the unavoidable absence of the Moderator, the Rev. J. Dare Davies, and it followed the prescribed form for Ordination. The sermon was delivered by the Rev. Norman Kirkham, of Ballyhemlin, and the exposition of Presbyterian Church Government by the Rev. J. Glynne Davies, of Comber. The Clerk of the Presbytery, the Rev. G. R. Buckley, of Ballee and Clough, and the acting-Moderator put the prescribed questions, the Minister-Elect made the customary statement of belief, the Ordination Prayer was made by the Rev. Henry Hall, of Newry, and the Charge to the Minister and Congregation by the Rev. A. M. Bell.

After the service, the Presbytery, congregation and visiting friends, adjourned to the Bishop Hall where tea was most tastefully served by the ladies of the congregation.

The tone of the service and the themes of the speeches at the reception indicated the warmth of the welcome with which Mr. and Mrs. Dyer have been received by the congregation, the Presbytery and the Church as a whole.

Brighton: March began for Christ Church (Unitarian), New Road, Brighton, with a Youth Service on March 1. Lessons were read by Christopher Boyce and Nadine Greenfield, and the collection taken by David Gordon Smith and Fytton Rowland. On March 12 the Women's League enjoyed a talk by Mrs. Hughes entitled "The Fortunate Islands," describing the Scilly Isles. On March 25 the Literary Society had an audience of nearly 100 to hear Mr. L. A. G. Strong speak on "Novel into Film," with Mr. Alan Melville, the playwright and broadcaster, in the chair. Then on the last day of the month was held the Annual Meeting of the congregation.

London: Stamford Street: Shafts of bright April sunlight streaming through the windows of the Chapel onto the heads of the numerous members and friends of Stamford Street, contributed much to the impressiveness of the induction of the new minister, the Rev. Donald P. Maw, M.A., B.D.

The service was conducted by the Rev. J. P. Chalk, the Charges to the Minister and Congregation were given by the Revs. E. G. Lee and W. Waddington, and the welcome of the congregation was extended by its chairman, Mr. Harold Baily.

An informal welcome meeting followed, presided over by Dr. Dorothy Tarrant, and lively speeches of welcome were given by Mr. Ronald P. Jones, Mrs. Martineau, Miss Stephenson, Dr. Rowe, and the Rev. W. Waddington.

John Evans

John Evans was one of a group of promising students from Lampeter who entered the Unitarian College, Manchester, towards the end of last century. He graduated B.A., 1901, and two years later began a fruitful ministry covering half a century. With the exception of four years in Aberystwyth his congregations were in Lancashire—Bolton, Colne, Rochdale, Newchurch, Burnley, and Middleton. Twenty-two years were spent at Rochdale, where his devoted wife died. He had no children. Happily, a niece made her home with him, and married later a Baptist minister who entered our ministry. They increased the loving care which brightened his life and ultimately lightened the burden of his declining days. John Evans served on the Committee of his *alma mater* for many years, was President in succession of the Northern Federation of Sunday Schools, the Missionary Conference, and the Ministerial Fellowship. For long he was associated with the North-East Lancashire Mission, and the service at the Manchester Crematorium on April 13 was conducted by the Rev. John

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 26, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
ASTLEY, Unitarian Chapel, Manchester Road, 3 and 6.30, Rev. Kenneth Twinn
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. Terry
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. Chas. Easton
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Beaconsfield Road, 6.30, Rev. Ralph Philipson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. W. Priestley Phillips
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. Jones
BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. A. West
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. Gordon Davies
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Charles Simpson
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. Redfern
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. Cordell
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bittles
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. Bittles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing
BURY, Bank Street, 11, Rev. F. M. Ryde, 6.30, Rev. W. Beer
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 Children's Service, 6.30 Mr. Arthur Wilson
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. Robert H. Williamson
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. Stanley Peters
CHOWBENT CHAPEL, Atherton, 10.45, Rev. Kenneth Twigden, 6.30, ——
COBLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whitehead
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. Evans
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, Mr. Eric Shaw. Styal, 6.30, Mr. Eric Shaw
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. John Gill
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. Green
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Scott L. Johnston
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. Tavener
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. Alexander Reid
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. Woodford
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Storer
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. Payne
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. Walton
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. Dudley Richards
HULL, Park Street Church (Unitarian), 6.30, Rev. G. D. Foote
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Stanley Morgan
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. Whitaker
LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. Hall
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. Wilde
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——
LINCOLN, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LITCHWORTH, Vicarage Hill, Garden Walk, 11, Rev. Rosamond Barker
LIVERPOOL, Westgate Chapel, 11, Supply
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Supply
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, ——
LIVERPOOL, Benetts Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, ——
LIVERPOOL, Gateacre Chapel, 11, Rev. Duncan P. Stewart
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. Golland
LIVERPOOL, Hope Street, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Ullet Road, 11, Rev. E. Sidwell Price, 6.30, Rev. D. Glan Morgan
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Lowe
LONDON, Hackney Mission and Stamford Street Chapel, 6.30, Rev. D. P. Maw
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. Ballantyne
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. Grimes
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. John Cruft
LONDON, Hackney, New Gravel Pit Church, Clapton Place, 6.30, Rev. D. P. Osborn
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Rev. Keith C. Treacher
LONDON, Ilford, High Road, 6.30, Rev. John Keatly
LONDON, Islington Unitarian Church, Upper Street, Pentonville Hill, 7, Rev. V. Fox
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. Victor Fox 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. Osborn
LONDON, Leytonstone, Lea Bridge Road, Kassia Green, 6.30, Rev. G. E. Hale
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dunkle
LONDON, Richmond Free Church, Cromwell Road, 11, Rev. G. E. Hale
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Miss M. Gurteen
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month) Rev. A. Peacock
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. Greeves
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. Crabtree
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Fred Kenworthy
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cotter
MANCHESTER, Monton Church, Eccles, 10.45, Rev. D. T. Evans, 6.30, ——
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Church Anniversary, Rev. D. T. Evans
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College, Manchester
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. Heale
MANCHESTER, Stand Chapel, Whitefield, Women's League Services, 10.45, Miss D. T. Jones, 6.30, Mrs. Lord
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. Potts
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, Newton Abbot, 6.30, Rev. C. G. Toone
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. Edric Shaw
NANTWICH, Old Chapel, 6, Rev. E. D. Evans
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. Coram Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30, Mr. W. H. Cunliffe 6, Rev. W. Hill Wareing
NORTHAMPTON, Kettering Road Church, 6, Mr. A. W. Kersey
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, Chapel Anniversary, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. Hill Wareing
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Albert Smith
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. Ernest Penn
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. Alun Williams
RINGWOOD, Hants., The Meeting House, 6.30, Rev. L. Redfern
ROCHDALE, Blackwater Street, 10.30, Rev. W. Beer, 6, Rev. F. M. Ryde (Choir Sermons)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, ——
SALE, Atkinson Road, 11, Student, Unitarian College, Manchester
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mossa
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sokell
SHEFFIELD, Unity Church, Crookesmoore Road, 11, Ladies' Annual Service Mrs. G. S. Whitby, 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. Geoffrey Evans
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. Newton
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. Eric Kay
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. Easton
SOUTHPORT, Portland Street Church, 11 and 6.30, Mr. F. Fitzpatrick
ST. HELENS, Corporation Street, 6.30, Rev. Duncan P. Stewart
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. Rosalind Lee
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. Basil Viney
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. Eric Wild
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. Cordell
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. Kersley
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. Johnson
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Mr. Meinland C. Carpenter
TROWBRIDGE, Cossigre Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. G. Thomas
WALLASEY, Memorial Church, Manor Road, 11, Rev. Ralph Philipson, 6.30 Rev. J. Kerr McBrien
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. T. J. Jones
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. Treacher
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. Williams
WHITBY, Flowergate Chapel, 2.30, Rev. W. T. Wilkins (Junior Church)
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. James
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. Tonkin. Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Butterley. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Butterley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. Andrew Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,250 Tenth Avenue West, 11 Rev. James A. Crabb
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. Pétursson

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morgan
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. Maurice C. Ratter

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(With special reference to Unitarianism)
By Dr. R. W. Wilde

at 3 p.m. on WEDNESDAYS, April 29, May 6 and 13

W. Maw, M.A., a brother minister and one time officer of that Association.

As one who knew John Evans as student and minister, indebted to him for help willingly given in deciphering documents and identifying sites when at work on *The Methodist Unitarian Movement*, published in 1919, I pay my tribute to a steadfast friend, a modest and dutiful minister of Christ, whose conscientious labours in his Master's service were surely not in vain.

H.McL.

Bertram Lister

The Rev. Bertram Lister, M.A., died on April 12, after some years of failing health. Brought up at Upper Chapel, Sheffield, he trained for the ministry at Manchester College, Oxford, and served successively at Bank Street, Bolton, as assistant, and at Hackney (1911-27). From the first his interest was specially centred on work among the young, and his appointment in 1927 as Secretary of the Sunday School Association, and from 1929 of the Religious Education Department of the G.A., gave full scope to his gifts in this field. He was active in commending the graded system in Sunday Schools and in oversight of the publication of various aids for teachers, editing the whole series of Handbooks for Junior and Intermediate departments. He himself wrote several small books for this purpose, including *The King who was Thirsty*, *Golden Pavements*, etc.

Bertram Lister will be specially remembered in connection with the long series of biennial Summer Schools for Sunday School Teachers held at Oxford. From 1908, when (still a student) he acted as local secretary, down to 1946, he was one of the guiding spirits and, during his Secretaryship, the organizer of these stimulating gatherings. He had a gift for friendship, and many young teachers enjoyed his genial presence and were grateful for his wise counsel. Through these sessions, through visits and through headquarters routine, he carried on his labours for the cause until the war years took gradual toll of his health and strength. His retirement in 1948 was marked by grateful tributes to his work. His memorial is now in the hearts and lives of many whom he helped as a friend and inspired with his own enthusiasm for service among our children and young people.

D.I.

HIBBERT HOUSES

The following sums were received in October, November and December, 1952, (including interest omitted from previous lists).

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Subscriptions Under Covenant		
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A. L. Blake	30 0 0	
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Mrs. G. Carter	2 2 0	
J. W. McKay	1 0 0	
		38 11 0
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Subscriptions from Churches and Societies	£ s. d.	
Bournemouth	10 1 6	
Cape Town W.L.	5 0 0	
Congleton	1 0 0	
Huddersfield W.L.	2 0 0	
London: Brixton	2 0 4	
Essex Church	4 13 10	
Rotherham	1 11 6	
Sidmouth	3 0 0	
Southport W.L.	1 0 0	
		30 7 2
2½% *Defence Bonds*	£ s. d.	
Interest to date of repayment of:—		
£500 in October 1951	10 11	
£500 in June 1952	2 7 11	
		2 18 10
Post Office Savings Bank	£ s. d.	
Interest—1950	5 4 2	
—1951	2 14 7	
—1952	6 9 6	
		14 8 3
		£191 14 3

The amount received in the fourth quarter of 1952 shows a big decrease compared with the previous quarter. This is not unexpected, but all the same it is to be regretted.

We are hoping somewhat to build up our reserves with a view to expanding our service if this proves possible. But we have got to be governed by the financial position.

The Hon. Treasurer is Mr. P. M. Gimson, Charterhouse, London, E.C.1., and he will gladly receive and acknowledge any donations or subscriptions to the funds of Hibbert Houses.

Holiday Accommodation

Pleasant private hotel used by Unitarians, Quakers, etc. Twin-bedded rooms average 6 gns. (according floor) including "extras" such as gratuities, early tea. Medically commended for early holidays; mild; sheltered. Slumberlands. Two Lounges. Meat or Vegetarian. Informative Brochures free. Normanhurst, Sea-front, St. Leonards, Sussex. Best position, 3 mile Prom.; near Orchestra, curative baths. Opposite boating, fishing, own beach test.

Holidays Abroad

Unitarian Holiday Parties to LUGANO May 20 - 30, to LAKE LUCERNE July 14 - 24 and August 11 - 21. Write Rev. G. Parkinson, 32 Windsor Road, Doncaster.

Continental Coach Tours by luxury armchair coaches fitted with buffet and toilet. Visiting Paris, Switzerland, Austria, Italy, Germany and Belgium; 12 days, 50 gns. First Class throughout. Brochure from Anglo-Continental Tours, Torquay.

Miscellaneous

NURSE-HOUSEKEEPER urgently required by elderly couple, wife invalid. Daily help provided. Must be strong.—Allen, Highfield, Crow Hill, Ringwood.

LONDON DOMESTIC MISSION SOCIETY
ANNUAL MEETING
will be held at
THE BELL STREET MISSION
on Tuesday, April 28
Tea 7 p.m. Meeting 7.30 p.m.
Speaker: Mrs. Nightingale

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